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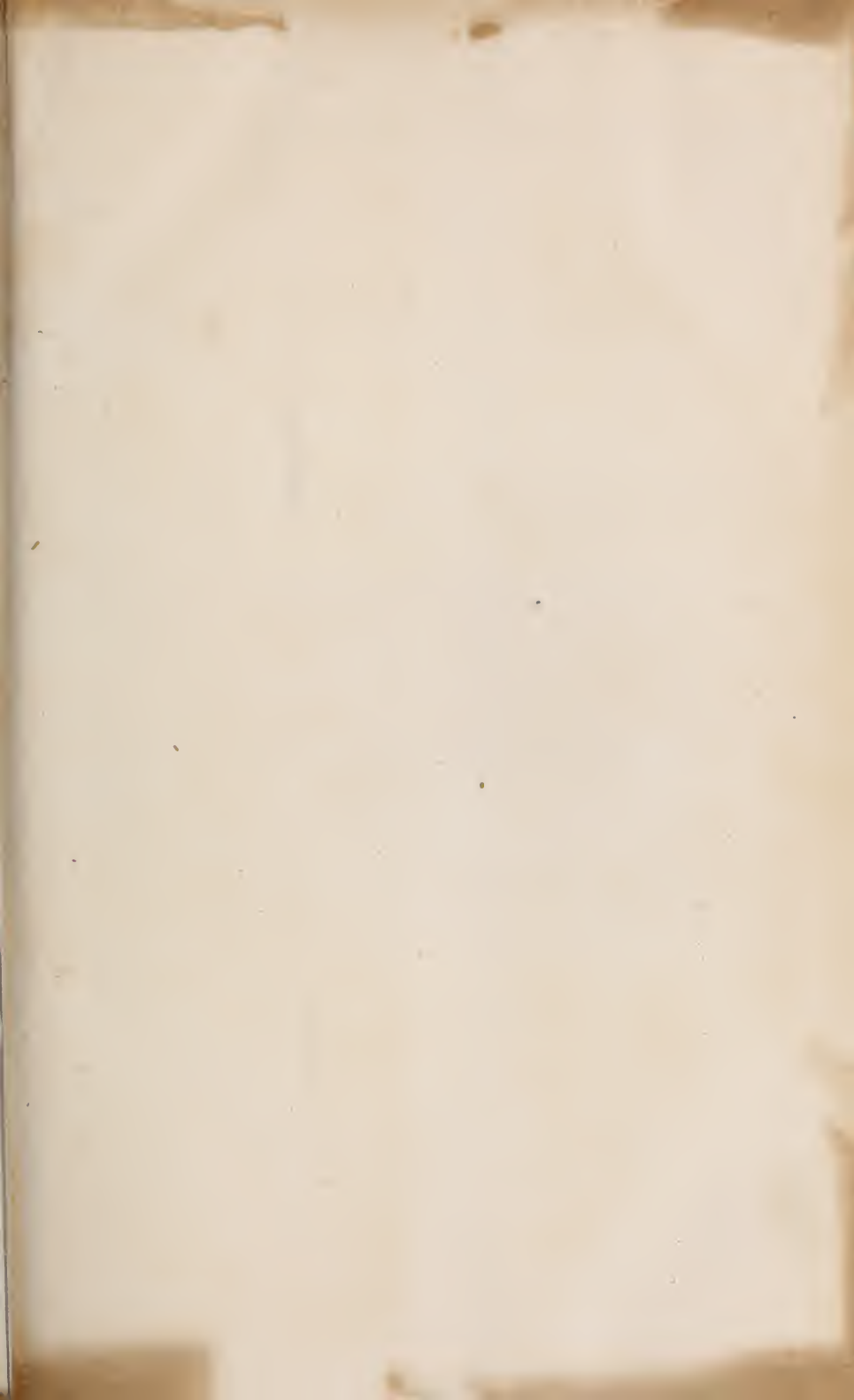
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The Spirit of Missions:

EDITED FOR

THE BOARD OF MISSIONS

OF THE PROTESTANT EPISCOPAL CHURCH OF THE UNITED STATES OF AMERICA.

PREACH THE GOSPEL TO EVERY CREATURE.

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No. 2.

Diocesan Annals.

EARLY EPISCOPAL CLERGY OF KENTUCKY.

(Continued from January Number.)

THAT he accepted a donative of \$2,000 from the Spanish Governor for his services in this matter, is a fact which neither he nor his friends have ever denied. His enemies affirm that he continued to receive the same amount as a pension, for several years, whilst still discharging his high official functions.

In 1806, when facts got wind, it can easily be conceived with what eagerness it would be seized upon, by political alarmists and designing demagogues, in those times of fierce and unscrupulous party animosities. The effect was overwhelming! Judge Sebastian, threatened with impeachment, was constrained to resign, and went into private life, from the deep retirement of which he never again appeared, down to the period of his death, some twenty-six years later.

To the mind of the writer it is evident, with an overwhelming conviction, that, had not the treaty with the General Government with Spain taken effect at this critical juncture, the name of Judge Sebastian would have been handed down to posterity with all the applause and honor which the rising West could have heaped upon her most sagacious statesman, her most astute negotiator, and her highest benefactor. As he never factiously opposed the national treaty, timed so unfortunately for his fame and fortune, but cheerfully acquiesced in it, he must be ranked amongst those luckless patriots, whom passing events have stamped as traitors, when the slightest turn of affairs would have exalted them into heroes. How different the

world-wide fame of Washington, from what it might have been, had the war of the Revolution resulted in disaster !

Judge Sebastian never entirely renounced his clerical functions. He did not preach ; but still, in the case of a few warm adherents of the Church, amongst his personal friends, he continued, for many years, to administer baptism, and to perform the marriage service.

One who knew him well, writes of him in the following ardent and affectionate strain : “ He was remarkable for the urbanity and suavity of manner, and for a noble disinterestedness and magnanimity of soul, in all his acts. He delighted, above all things, in literary and scientific disquisitions. He was generous to a fault, and beloved by all who knew him. And, above all, there was a fixedness and steadfastness of purpose about him, and a sincerity of heart in his religious opinions and tenets, together with a living faith in the propitiatory and redeeming influences of a Saviour’s blood, that sustained and bore him up more than triumphant through the valley of the shadow of death.”

He died at the residence of his son, Dr. Charles Sebastian, of Cloverpoint, then living at Hardensburg, Breckenridge County, Kentucky, November 20, 1832, at the great age of 93 years. It is remarkable that he survived the long period of the Church’s deepest depression, and expired within a month after the consecration of the first Bishop of that Diocese, to which he was, probably, the first clerical emigrant of the Episcopal Church, 46 years before !

Ten years ago, one of the most venerable and devout of the congregation assembled, on a Lord’s Day, in Christ Church, Louisville, was Dr. Edward Gantt. He had attained to the very great age of 95 and more, in 1837, when he died, upon the 27th of September, universally respected, and by his own circle of friends and relatives, greatly venerated and beloved. So long had he abstained from the public exercise of any sacerdotal function, (though he had both baptized and married persons after his settlement in Kentucky, in 1811,) that comparatively few were aware that he had ever been a Minister of the Church of England. In point of fact, however, he was sent to Princeton, N. J., for his education, and afterwards, when he was nearly 28 years of age, to England, for Orders, where he was admitted Deacon in the Royal Chapel of St. James, by Robert Lowth, then Bishop of Oxford, at the request of the Bishop of London, on the 25th of January, 1770 ; and, in the same Chapel, on the 2nd day of the next month, he was ordained Priest, by Richard Terrick, Bishop of London, by whom he was licensed the same day to officiate in the Colony of Maryland, in N. A., where it is probable he was born, since he was a cousin of Dr. Claggett, the first Bishop of that Diocese ; and where, on the western shore, he had two parishes in the county of Prince George.

Amongst his early friends, was Ferdinand Fairfax, Esq., of Virginia, who, having become an admirer of the writings of Baron Swedenborg, presented some of them to Dr. Gantt, and it is understood that the private

opinions of the Dr. were somewhat modified by their perusal. He, however, retained to the last, his reverence and attachment for the Episcopal Church, and received the Holy Communion from the hands of the late lamented Rev. William Jackson, in his sick room, a short time before his death.

If it be impressive to contemplate some strong tower around whose battlements the tempests of ages have howled, and at whose base the most important revolutions in the affairs of mortals have taken place, how much more impressive and touching is it, to look upon a brow, which has been the pent-house of thought and reflection, whilst, for a period of more than 67 years, the good man who uncovers it in the House of God, has been agitated with the hopes and fears of a most eventful season in the history of that Church to which his early years had been devoted ! Dr. Gantt had seen the colonial clergy numerous and honored. To be reckoned of their order was the ardent aspiration of his youth. He lived to see them cast out, down-trodden and scattered abroad. Just past the period of deepest depression he removed to Kentucky. To characters of a more iron frame than his, the task of endeavoring to plant the Church there, might then have well seemed hopeless. Yet he lived to see that Church brought near to his very door. He knelt with his children at her altars. He probably witnessed some of the earliest ministrations of the first Bishop of Kentucky. A venerable relic, he lived to connect a prosperous independent Diocese with the colonial Church ; and his letters of orders from such men as Bishop Lowth and Bishop Terrick, now before the writer, have had power to prompt the utterance of these reflections. Surely, God has not forgotten, and never will forget his promises to his Church !

Among the first names of the early clergy of Kentucky the writer remembers to have heard, was that of the Rev. Charles Crawford, of Shelby county. It impressed him then, as being connected with a long past period. But it was not so. He was a native of Amherst county, Virginia ; ordained Deacon by Bishop White of Pennsylvania, and Priest by Bishop Madison of Virginia. He officiated for many years in the counties of Amherst, Nelson, and Albemarle. He removed to Kentucky in 1818, and preached for some years at Plumb Creek and at Shelbyville. During the evening of his life, he was the subject of severe domestic afflictions, and became physically incapable for active ministerial duties. He departed this life A. D. 1828, aged 65 years.

Among the early settlers of Bardstown, few were of greater figure and note than Dr. James Chambers. As a practitioner and kind neighbor, he was highly esteemed. Perhaps his ever having been in orders, would, in those times, have almost entirely escaped notice, if it had not been his melancholy fate to fall in a duel, in the year 1800. The sympathetic grieved for a bereaved widow, and a family of young and helpless children. But the public sentiment was shocked, that these little ones, at the same time the children of one clergyman, and the grand-children of another, (of

Judge Sebastian,) should have reaped so sad an inheritance from the pre-eminence which the law of honor, in those days of rebuke and blasphemy, of violence and blood-shed, had acquired over the law of Christ!

In a part of Franklin county, not far from Frankfort, there were living several persons by the name of Elliott, and it is understood that there are others of the same name and family in Missouri, who are descendants of the Rev. Mr. Elliott, an Episcopal Clergyman from Virginia. But when, and by whom he was ordained, and whether, after coming to Kentucky, he entirely merged the character of a clergyman in that of a farmer, or whether he occasionally preached, and officiated in the baptismal and marriage services, are points which the writer has never been able satisfactorily to ascertain. Certain it is, that no impression in favor of the Church has resulted from any known exertions of his in her behalf.

Of the early Clergy of Kentucky, few have left behind that evidence of deep and heart-felt devotion to their sacred calling, the propriety of which is one of the most natural and universal sentiments of mankind. Yet there is one exception, and amid so much that inflicts the deepest pain upon the pious heart, it is refreshing to turn to the example of the Rev. Williams Kavanaugh. "His piety," says one best qualified to bear the testimony, was based upon clear and strong principles of inspired truth, and was uniform and cheerful. He was a popular preacher, of amiable manners, agreeable deportment, and of the strictest purity of life. His talents were of a superior order. He was diligent in acquiring knowledge, and was looked upon in his time as one of the many highly talented men, who then abounded in his native State. His mind was strong, clear, and remarkably discriminating, and of the peculiar cast, that, had he chosen the legal profession, would have promised him the highest distinction. His early exit was exceedingly regretted, for he died in the prime of life, and when he had before him the most flattering prospects of attaining high distinction in the Church to which he had conscientiously devoted himself. His manner of preaching is said not to have been boisterous, but mild, smooth, ready and convincing, more calculated to inform the judgment and fix a principle, than to rouse the passions. He died in peace and hope, at Henderson, on the 16th of October, 1806, aged 32 years."

This lamented and faithful minister was born in Holston county, Va., August 3d, 1774, where his parents sojourned for a season on their way to Kentucky, on account of Indian hostilities. His parents afterwards settled in Madison county, Ky. His heart was early imbued with religious sentiments and swayed by pious motives. Whilst yet quite young, he became a preacher of the Methodist Episcopal Church, and travelled in several places in Virginia and Kentucky. About the year 1798, he married a daughter of Dr. Thomas Hinde, then lately from Virginia. Soon after his marriage, he ceased to labor as a travelling preacher, and his mind was deeply agitated with regard to his future course. The law held out to him the strongest inducements. But his heart still cleaved to his sacred

calling. It does not appear what influenced his decision; but on Trinity Sunday, 1800, he was ordained Deacon by Bishop Claggett, in the city of Baltimore, and, probably on account of the distance of the scene of his future labor, he was ordained Priest, in St. Paul's Church of the same city, on the 9th of June of the same year. After his return from Baltimore, he lived in Clarke county, and officiated occasionally at Lexington, Paris, and Coleman's Mills. In 1802, he removed to Jefferson county, within the limits of the present parish of St. Matthews, and officiated occasionally at Louisville, Middletown, Shelbyville, and Frankfort, and also taught a female school. In April, 1806, he removed to Henderson, at the particular solicitation of General Hopkins. Here he engaged in the service of two congregations, the one in Henderson, the other in the country. Here, in about six months, his labors were closed by death, as above related. And it is sad and not a little remarkable, that three clergymen of our Church lie buried in that place. The Rev. Mr. Osgood died there of cholera in 1832, and the Rev. J. Edward Jackson in 1845; all faithful and devoted men; all reposing in hope of a glorious resurrection.

It is quite remarkable that no less than four of his sons are ministers of the very Church forsaken by their honored father for the service of the Episcopal Church. Conviction having led the one onward towards the conservative, whilst position and circumstances have conducted the others, rather towards the enterprising and active.

In connexion with the names of General Hopkins and the Rev. Williams Kavanaugh, an amusing anecdote is current, sufficiently striking and characteristic to be here recorded; though its exact truth can by no means be vouched for.

Writing to a friend, the General is said to have expressed himself to this effect: "To-morrow being Lord's Day, we expect to hold Divine service for the first time in this settlement, after the forms of the old Church in Virginia, under the great oak in my front yard, we having been so fortunate as to secure the services of the Rev. Williams Kavanaugh; and a grander set of rascals and ragamuffins than will be then and there assembled, the sun has never shone upon, since the venerable assemblage which met David in the cave of Adullam."

Upon the probable truth of this story, a nephew of the General's has expressed himself to the writer, to the following effect.

"The population of Henderson was at that time very small, and consisted mostly of persons who lived by hunting, many of whom were of the most abandoned, dissolute and desperate character. All were rough and uncultivated, and neither knew nor cared anything even for Christianity, not to speak of particular Churches. A body of desperate men, who were in fact a species of banditti, headed by a man whose name was Welch, another, whose name was Terry, and perhaps others, made the town of Henderson their residence, and perpetrated at will almost any atrocity. Another band of the most ferocious and blood-thirsty banditti, under the con-

trol of the celebrated Micajah Harp, about the time the General moved to Kentucky, lived, or wandered through, what are now Henderson, Hopkins and Muhlenberg counties, and committed murders, arsons, and robberies the most audacious and revolting, until the better part of the population, under the powerful instinct of self-preservation, arose, banded themselves together, pursued the Harps, (for there were two of them,) killed Micajah, in the present county of Muhlenberg, and dispersed his band. It is but justice to a considerable proportion of the then population of Henderson to add, that though they were rough and uncultivated, and knew nothing of the hopes or restraints of Christianity, they were, like most other pioneers, disinterested, generous, hospitable, honest, bold, independent and manly, in their characters and conduct. Of the letter of which you have spoken, I know nothing. But from my knowledge of the character of my uncle, and also of the man he was describing, I think it very probable that he wrote it."

(To be continued.)

MISSIONARY REPORTS.

Arkansas.

Fort Smith and Van Buren—REV. C. C. TOWNSEND.

"While the Missionary has suffered from sickness and poverty, since July, 1846, the Lord has taken the work into His own hand, and 'done great things for us, whereof we are glad.' The cause prospers, while the Missionary suffers; and the Church has taken root beyond the power of her adversaries to eradicate. I will not here report in detail our trials and privations. Such a report is not a condition of the remittance of my salary—neither can I consider it necessary to form a motive in this way, as an inducement for its prompt payment. * * *

"Should the salary never be paid, the work will go on, and if the remainder of our missionary life must be one of sickness, poverty and suffering, like the six months just reported, it must be spent here; and when it closes, those hands that have administered to my sick bed, will afford me a place for my grave. My regret is, that the kingdom of Christ should be so retarded in the absence of needful means."

Little Rock—REV. W. P. SAUNDERS.

"The Missionary has not been here long enough to test, to his own satisfaction, his adaptation to the ministerial wants of the station; although there is cause for hope, in the intelligence of the attending congregation, that the style of worship of the Episcopal Church will be duly appreciated, and the growing confidence and indulgence of the members (of which he would seek to prove worthy) encourage him to exertion, anticipating, in the Lord's good time, some fruit 'to the praise of the glory of His grace.'"

Maine.

Bangor—REV. N. T. BENT.

“Since my last report, despite of my feeble health, St. John’s has steadily prospered. The repairs then in progress are completed—the new and beautiful organ is in its place, and the whole has been accomplished without debt or embarrassment. Exceedingly liberal contributions for these purposes have been cheerfully made. The congregation is now uniformly good, the Sunday school flourishing, and all things are doing well. This parish has at length reached a stable prosperity, and now stands forth established and in good condition, as the reward of past labors and outlays. The Church may be considered as having passed the perils of youth in Bangor; and an increasingly vigorous maturity, it is hoped, will hereafter mark its progress. The missionary money expended here has not been lost. One of the most important posts in the country is occupied, we trust, for all coming generations, by the church of our love and hope.”

Brunswick—REV. T. F. FALES.

“It is now nearly four years since our regular services were commenced at this station. Previous to that time, our Church was little known here, and there were very few who felt at all desirous of enjoying its privileges. The number of communicants was three, and, besides these, there were only two or three who had ever expressed any preference for the Episcopal Church. From many circumstances, the field appeared a peculiarly difficult one, and the prospects very discouraging. But when we compare our present position with what it was at that time, we have great reason to thank God and take courage. With the liberal aid of friends from abroad, a neat and commodious church has been erected, without one dollar of debt. Our congregations have gradually increased. Prejudices have been removed from many minds. Twenty-three have been added to our little band of communicants. A number of young men have been led to consecrate themselves to the service of Christ, who were students in college, and have since gone forth to use, we trust, the increased influence which their education must give them, to the glory of their Master. Two have already decided to enter our ministry, and many others, coming from parts of the State where our church is little known, have attended with interest upon our services. Our congregations were never so good as they have been for the last six months; and, though our parish is still very weak and must long be dependant, there are many gratifying evidences that it is slowly gaining ground. The vine which has been planted in so great weakness, will yet strike its roots deep, we trust, and gather many under the shade of its spreading branches in this interesting community.”

Milford (Itinerant)—REV. S. DURBOROW.

“On the 1st of April last, I was appointed by the General Board of Missions an Itinerant for Maine. About the middle of April, at the request of my Diocesan, I undertook the temporary supply of St. John’s Church, Bangor (the Rector being disabled by illness), and in connection with this, organized the Mission Sunday School in that city, and also held regular services at Oldtown on Sunday evening.

"About the middle of June I entered fully upon the duties of my mission. After visiting the town of Milford, and holding regular services there until the middle of July, at my request the Diocesan Missionary Board stationed me at Milford and parts adjacent. By the blessing of God I was enabled to gather together a considerable congregation; and, on the 3d of September, with the assistance of a number of valuable friends in Oldtown, succeeded in organizing a parish in Milford, under the name of 'St. James's Church.'

"In addition to labors at Milford, the religious destitution of the neighborhood induced me to hold stated services in Oldtown and in three other adjacent villages. In each of these places the services are invariably well attended, despite the charges of Romanism, formality, &c. We have Sunday schools connected with three of these stations, all of which are in a flourishing condition.

"There are many circumstances connected with this mission, which make its success highly important. 1. The very low state into which pure religion has lapsed in the whole region.

"2. The neglect and even contempt of the Sacraments, which the Church alone can restore to their primitive and rightful importance.

"3. The distracted state of religious feeling calls for the Church to draw together, in the 'unity of the Spirit and in the bond of peace,' all who love the Lord Jesus Christ in sincerity.

"4. The prevailing influence of heresy and infidelity demands the presence of the Church built upon the foundation of the Apostles and Prophets, of whom Jesus Christ is the chief corner stone, so that error may safely be attacked and successfully driven from its usurped throne.

"This parish, being east of any in New England, will serve as another link between us and the British Provinces. The church is to be located on the main route to Calais. This fact, with the superior advantages for milling and factory operations, make it highly probable that Milford will soon become an important town. A handsome lot for a church and parsonage has been tendered to us, and about \$1,000 contributed by the people for the erection of an edifice.

"There are about 480 acres of land reserved in the town for the use of the first settled Minister—to this I am entitled. The proceeds of this, together with the amount that can probably be raised in our midst, will, I trust, soon render the parish self-supporting.

"In conclusion, I am happy to say that the Church meets with the hearty approbation and concurrence of the intelligent portion of the community; and the interest being manifested in spiritual concerns, causes us humbly to hope that our labor has not been in vain in the Lord."

New Hampshire.

Concord—REV. T. LEAVER.

"The prejudices against which the Church has to contend in this section of the country are too well known to need any allusion. They are, I believe, slowly disappearing; but it will probably be the work of some years to place this parish in a situation of independence and commanding in-

fluence. Its position in the capital of the State must justify adequate support.

"Our Sabbath School is now fully organized, and adequately supplied with pious and efficient teachers. A very interesting class of young children, as the beginning of an infant department, has been collected; and one class has commenced a cent-a-week contribution for Missions."

Manchester—REV. W. H. MOORE.

"Your Missionary, during the space covered by the above report, has endeavored to preach the Gospel plainly and faithfully. He has hoped that among the other fruits of the Spirit which he might derive from his labors, would be an increase of a mission spirit among his people—for he regards all true and lasting missionary zeal as proceeding from that love to God and love to our neighbor which the Gospel enjoins, and which none but those who have the aid of the Spirit can possess.

"My success has been but partial as yet; but as this is the only true mode, I cannot doubt that it will ultimately be more successful, and therefore it must be persevered in. There is one point, however, in which I fear I have been delinquent. We can hardly expect to excite an intelligent and effectual interest in the Missions of the Church, unless we keep our people well informed concerning them. The best way to persuade them to aid in supplying our 'present need,' is to show them, what, and where, and how great that need is. Much of the zeal of the denominations around us comes from the fact that, at least once a month, they hold a meeting for the purpose of conveying missionary intelligence and awakening an interest in this truly Christian work. If they have not this meeting, they statedly and frequently preach on the subject, or their agents keep the matter fresh in the minds of their congregation. From this it results that, in the case of three of the four principal denominations in our county, more than five-sevenths of all their congregations make contributions to the cause of missions. Can it be from the absence of such customs with us, that not 500 out of more than 1,300 of our parishes have contributed *anything* during the past year to the General Missionary Society of the Church? Can it be owing to this that, while we raise with great difficulty the sum of about \$50,000 for our Foreign and Domestic Missions, one of their congregations raised, during the past year, the *half* of that amount? If information is all that is lacked, who, of us having spiritual charge, will longer fail of supplying it?

"Your Missionary has still met with many discouragements; but he has also had encouraging evidence of God's favor. As we have great reason, so do we make great application of the Apostle's exhortation to, and imitation of the patience of the husbandman, who 'waiteth long' and hath 'great patience.'"

Intelligence.

When the Bishop of Illinois was in New-York, he gave to the Domestic Secretary a paper, containing information of a neighborhood in which were some Episcopalians, a few miles south of Rock Island, for the purpose of taking a few extracts therefrom to be inserted in the Spirit of Missions. To obtain accurate information concerning them, the Bishop sent his son, an Itinerant Missionary in the service of the Board, immediately on his arrival at Jubilee. What he has done, the Bishop hopes will be acceptable to the Board, and serve as an encouragement to all in going on with the good work. The duty has been performed at the expense of the Missionary. The Report is as follows:—

Jubilee College, Dec. 16, 1847.

To the RT. REV. P. CHASE.

MY DEAR FATHER:—At your request, I give the following journal of a missionary tour from which I returned last evening. On Monday, 6th of December, I joined Rev. Mr. Keeler at Knoxville, whither he had preceded me, and had preached twice in the Presbyterian house of worship. On Tuesday we went on our route north, together, but turned ten miles out of the direct route to visit a family of Episcopalians. Afar from any sanctuary of worship, we found true hearts, blessed with the grace of God, and hoping, almost against hope, to have the ministrations of the Word extended to them.

Five miles north of Henderson Grove, we found a hospitable roof for the night. All things denoted comfort, neatness, and abundance. Was not piety the secret spring of these blessings? I thought so, when I saw the uplifted hand and heard *giving of thanks* over the daily bread. Both evening and morning we were desired to conduct the family devotions, and on leaving, we gave them a prayer-book and tracts.

The 8th was a very cold day, and the roads rough. Four miles north of a village called Berlin, we turned off the main road to seek out the settlement of Protestant Irish. We found a house about every half-mile on this route, but night overtook us before we reached our destination. The place is called Pre-emption, in the north part of Mercer county. Entering the first house, we asked for accommodation for the night; in answer, we were told that "the man who lived in the other end of the house, (who was a tenant,) kept travellers." After supper the proprietor, finding that we were clergymen, asked us into his room, and we shared of the best. Family worship was proposed, in which all joined with attention and respect. After breakfast, we went to visit the families of the Protestant Irish. At Mr. J—s, the nearest house, we found five or six young men, and others, but the head of the family was absent. They professed themselves desirous of having an Episcopal minister. They also cheerfully promised to give notice through the settlement that there would be services in the school-house at candlelighting that evening. The next house at which we called proved to be that of a Presbyterian, an Irishman of intelligence and piety. I asked why he had strayed from the Church of his Fathers? He said, "I have been here seven years. A Presbyterian Minister was early sent here. I had the benefit of his ministrations, and felt bound to give to his support. I joined with them in worship, and after a year's deliberation, accepted the office of Elder." Yet, said he, "I will do all in my power to encourage an Episcopal Minis-

ter to come here. There are some of my countrymen here who are pious, but many are inclined to follow evil courses, yet would heed the advice of a Clergyman of the Church in which they were brought up, and would attend her worship when they would no other. A check had at one time," he said, "been given to those foremost in wicked ways, by a remarkable visitation of Providence," which is so instructive a warning that I give it here: "C. B. was a profane Sabbath breaker, and had engaged to run a race with his companion on Sunday. They both started, and while B., who was ahead, was urging his horse at full speed, a hog crossed the road directly in his track, and threw both horse and rider with violence to the ground. B. lay as if dead. He was conveyed to a house, but could not speak for a great length of time, and when he recovered his speech, his mind still wandered. He constantly used the most awful oaths. During ten days he did not recognize any one. He lost six months labor and suffered much. After his recovery, he seemed to feel that it was the hand of God, and said 'how awful must have been his state if cut off in such an act of daring impiety.' Thus his neighbors were made more sensible (than they might have been even by his sudden death) that God had showed his displeasure at that breach of his commandment which had become so common among them."

Mr. W. gave me the names of twenty families of professed members of the Episcopal Church, and willing now to acknowledge the claim, though many he thought had much to learn ere they could be considered worthy partakers of her communion. "Surely," said I, "these are the very lost sheep for whom the minister of Christ should especially seek." Being detained at the house of Mr. W. by the rain, and seated at his hospitable board, we heard from him many interesting incidents of his settlement in that place. He told us that when his first house was erected, it was in the direct track of a hurricane, which swept over that part of the country about four years ago. His dwelling was leveled to the ground, he having just time to escape with his children to the open air. Here they lay exposed to the hurricane of wind, accompanied by the most terrific thunder and lightning, for upwards of three hours. At another time, he told us, he was making his way over the prairie by night, against a bitterly cold storm of snow, guided by the friendly light of his own window, when one of his children, unconscious of what importance and benefit that light was to him, arose and shut the door through which it shone into the hall, and from thence by a window to his father—then not more than twenty rods from his dwelling. Suddenly all was darkness to him. He knew a ravine intervened between him and the house which it would now be dangerous to cross with his team. So tying his horses to the sleigh, he endeavored to find his way on foot, but he became bewildered, and after wandering several hours, saw the light of his *north* window, having gone from the south two miles past his own dwelling. To return, and with his dogs seek the horses lest they should perish, occupied him for two hours or more, till exhausted with his exertions, he at length found himself safely at home.

This I thought accorded so well with the frequent experience of the Missionaries, and shows the dangers we are constantly liable to in crossing the prairies in the winter, that it deserved to be recorded.

After visiting one more family, it was time for service. Rev. Mr. Keeler conducted the devotions, and I preached the sermon. About fifteen minutes were spent, while the people were assembling, in instructing them in the nature of the worship which God requires, and the use of the prayer-book. This seems to be a necessary duty in every such case, else the people are apt to consider themselves spectators of some *new performance*.

After sermon, I gave notice that (God willing) services would be held there on Saturday evening next, and on Sunday morning at 11 A. M., whereupon a man arose and said that the appointment for Sunday morning interfered with another—"a Methodist class meeting." I said, in reply, that I understood the house was open to all religious denominations in turn, for Sunday services, and that the Methodist Minister had an appointment for Sunday evening. To this it was replied, that no *regular* appointment was to be interfered with.

I now saw that it was the spirit of unreasonable opposition, which we so often meet with, that actuated the man; so, turning from him, I addressed the people. "*You* have an interest in this matter. Though, as an Episcopalian Minister, I know I can by *right claim* the use of this house next Sunday morning, I will not contend for that right, but be governed entirely by the wishes of the present congregation, who certainly fairly represent the whole neighborhood. You who are minded that we shall occupy this house for Episcopal services, Saturday evening and Sunday morning next, please to signify it by rising up;" and all, except one or two, who seemed to be strangers, rose at once. Even my friend, the Methodist, joined the majority. This man had been parish clerk in his own country.

Friday, 10th, on our way to Camden Mills, we were overtaken by a *wedding party*. They soon passed us; but, as we followed in their wake, one of the horsemen, after consultation with the bridegroom, halted, and addressed me as we came up, in the broad Irish dialect, "Are you the Minister who preached to us last evening?" "I am." "And will your Reverence please to marry this couple when we come to Camden?"

"Certainly," said I. "We are just a company of Irishmen," he continued, "and we were going to the Squire's, but we thought we would like to have the Minister, as we did in the Old Country." And, in order to assure me that all would be regular, he added, "and we don't intend to drink any whiskey." To shorten the story, I asked leave to enter the first house in Camden, and the ceremony was duly performed, though a brass ring had to serve the place of a gold one, a cloak instead of a surplice, and memory instead of the book.

Going on to Rock Island town, we endeavored to find out the few Episcopalians there; but we could only find three or four ladies, who seemed really desirous of the spiritual blessings of our Apostolic Church. After leaving Rev. Mr. Keeler at the house of one of these, I kept on up the river Mississippi to Moulin, three miles. Here is one family of Episcopalians. They sent their son to give notice, and a congregation was gathered in the school house at candlelighting, and I preached at the time appointed. Moulin has six hundred inhabitants.

11th, Saturday, I returned to Rock Island, and arrangements were made for worship there on Sunday. Leaving Mr. Keeler to fulfil this appointment and to make one for me for the night of Monday following, I returned to Pre-emption, (fifteen miles), giving notice at Camden that I would preach there, according to invitation from the P. Elder, Mr. Dixon. I reached P. just in time to fulfil my appointment. A good number attended. Services were held, sermon preached, and tracts distributed. A paper, promising to pay for the services of an Episcopalian Minister, one-third of the time, was signed by several, to the amount of \$50, which was afterwards increased to \$77.

12th, Sunday. The morning services were very interesting; the house was full. The service was held, all joining, and a sermon preached. Three children were baptised, a parish formed, and twenty names signed to the "Parish of Grace Church."

Taking leave of these people, who seemed really in earnest to have the blessings of regular ministrations, I left with my host, (who would receive no compensation), a prayer book and tract, and hastened to Camden, where I arrived after a very cold ride of ten miles, and preached to an attentive and intelligent audience in the P. M. H.

13th. In the morning a gentleman called on me, and, on leaving, gave me \$2 50 in behalf of the members, saying that it was customary with them when any clergyman was invited to preach. They have a good house, but no minister this winter. This village, like hundreds in this country, *was not* five years ago. Now there are three or four mills, three stores and other shops, a meeting-house, a school-house, and about thirty dwellings, built in neat style, by persons who, with Eastern habits of comfort, have come to the West to find scope for the spirit of enterprise; and they have found it in the broad and fertile valley of Rock River.

I held services and preached at Rock Island on Monday evening, but found by previous inquiry that it would be useless to ask for any subscription for the support of an Episcopalian Clergyman. The principal reliance must be on one wealthy family, who are now absent, and who are, I trust, not only ready to do much towards supporting a minister, but^a building a church in that town.

There seems every encouragement for the ministers of Christ to labor in these new places, but the want of an adequate support in the *commencement*. If this were given them, and their numbers increased so as to occupy all the rapidly growing places in the West, then could they not only do their duty as *Episcopal* Ministers, providing the means of grace for the scattered members of our communion, but as the servants of Christ, seeking to bring^a all men to the obedience of the truth. They can now gain a ready *audience* from all, which is not the case when society is settled. But let a few years pass over, and the spring-time is gone. To make efforts, then, is like planting in midsummer—other plants will overshadow the tender shoot.

On returning home, I met with an accident, which detained me a whole day, but I found out a family of Episcopalians not known of before, and am visiting several others, drove the last day 47 miles, having travelled in all 275.

Your affectionate son,

DUDLEY CHASE.

FUNDS.—During the month, important returns have been made to the Treasurer. It is gratifying once again, in the history of Domestic Missions, to record this fact, and also to note that a considerable portion of the amount has been received from Missionary Stations, from parishes which have not before contributed, and from some, although self-supporting, yet still feeble, which once received missionary aid.

The present prospect would be indeed cheering, if it were not for the indebtedness, owing to the great and unexpected failure of returns last year, with which this department entered upon the current fiscal year.

This weight could easily be removed, by those who yet have not, as in former years, contributed to the cause of missions. To them we look with deep earnestness. A cheerful and a prompt response would make glad many hearts, which have been bowed long enough to the earth.

We are now striving to pay the stipends due on the 1st of October last, whilst month by month brings us nearer to the time, (1st of April,) when another half year's salary will be due. Yet, the intermediate period is ample enough in which to meet the whole amount, and enable the department to enter upon the next half-year free from debt, if the Churches will only act. Since the adjournment of the General Convention, the information received from different sections of the Missionary field, is of the most cheering nature.

By the favorable opportunities every where presenting to plant Churches and send Missionaries, the language of God to each one plainly is, "Son, go work to-day in my vineyard." Let us obey His voice. Daily we ask Him to supply our wants. And as often does He expect willing service from us. Then let us labor and faint not—neither be weary in well-doing. "To do good and distribute, forget not: for with such sacrifices God is well pleased."

RESIGNATIONS AND APPOINTMENTS IN THE COMMITTEE.—The Rev. Henry Anthon, D. D., and the Rev. L. P. W. Balch, having resigned as members of the Domestic Committee, the Rev. Thomas H. Taylor, D. D., and the Rev. Henry J. Whitehouse, D. D., have been unanimously elected to fill the vacancies, and have signified their acceptance of the appointment.

APPOINTMENTS.—The Rev. W. D. Harlow, late of Bowling Green, Ky., transferred to St. Mary's, Georgia. The Rev. T. I. Smith, Missionary to Cass and Floyd counties, Georgia, from 1st January, 1848. The Rev. W. A. Stickney, to Marion, Alabama. The Rev. B. M. Miller, to Florence and Tusculumbia, Alabama. The Rev. Samuel C. Kerr, to Woodville, Mississippi, for six months from 1st January, 1848—a portion of the stipend being specially provided. The Rev. E. H. Downing, to Kirkwood, Mississippi, from 1st October, 1847.

RESIGNATION.—Rev. J. W. Rogers, of the Station at Randolph, Tennessee, from 10th September, 1847.

DEATH.—The Rev. Thomas Leaver, Missionary at Concord, N. H., deceased on 23d December, 1847.

"He has been taken away in the prime of life, after a brief illness, and when enjoying every human prospect of a long life. He is a solemn admonition to his brethren in the ministry to do with their might the sacred work which Christ has given them to do, and to keep constantly prepared to render up an account of their stewardship; and to show to those whom they teach how the Christian should live, how also he should die.

This did our brother. From uncommonly robust health and manly vigor, he was suddenly brought to a sick-bed. The cause of his prostration baffled the highest medical skill, and it was not until after his death,

that it was ascertained that the disease was internal, and of such a nature as no remedies could reach.

From the first he was possessed of a belief that he should never recover. And he spoke of his dismission with composure and cheerful hope. His last sermon had been from the words, "It is finished," and is now remembered, by his mourning flock, as being more than usually earnest and impressive.

In all his sickness it was a constant source of comfort to him that the great topic of his preaching had been Christ crucified. His infinite righteousness was all his hope; on His merits and love he implicitly relied for acceptance and salvation. And in a marked degree, God fulfilled to him the promise, "As thy day, so shall thy strength be." He calmly set his house in order, leaving messages to his Sunday School and to members of his flock, for whose salvation he expressed great desire—and taking a tender leave of his partner and five little children, he peacefully resigned his spirit to God."—(*Witness.*)

Acknowledgments.

DOMESTIC MISSIONS.

The Treasurer of the Domestic Committee, acknowledges the receipt of the following sums from December 15, 1847, to January 15, 1848.

NEW HAMPSHIRE.

Concord—St. Paul's.....	6 00	
Portsmouth—St. John's.....	51 00	57 00

VERMONT.

Brandon—St. Thomas'.....	3 00	
Burlington—St. Paul's.....	40 00	
Enosburgh—Calvary.....	5 00	
Middlebury—St. Stephen's, Ladies' Miss. Association.....	10 00	
Sheldon—Grace Church.....	10 00	68 00

MASSACHUSETTS.

Boston—Christ Ch. S. S. $\frac{1}{2}$		1 00
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RHODE ISLAND.

Bristol—St. Michael's, July coll....	9 00	
" " September....	7 95	
" " Advent Sun....	22 54	
" " Moses Marston.....	2 00	
Providence—Grace Church, Advent collection.....	42 17	
" " for the West....	4 00	
" " ".....	44 48	
" " St. John's, a. member.....	25 00	157 14

CONNECTICUT.

Branford—Trinity Ch.....	20 00	
Broadbrook—Grace Ch.....	2 65	
Brookfield—St. Paul's.....	17 00	
" " S. S.....	7 00	
" " a com.....	10 00	
Canaan—Christ.....	5 00	
Derby—St. James'.....	16 28	
Guilford—Christ Ch.....	15 00	
Hartford—Christ Ch.....	67 75	
New Haven—St. Paul's $\frac{1}{2}$	500 00	
" " special.....	29 50	
" " Trinity.....	100 00	
United parishes of St. Paul's and Trinity, Ogden Society.....	30 00	
New Britain—St. Mark's.....	7 00	
Oxford—Christ Ch.....	3 50	

Pomfret—Christ Ch. Thank. off....	10 00	
Saybrook—Grace.....	5 00	
Watertown—Christ Ch.....	20 00	
Westport—Christ Ch.....	4 75	
Windsor—St. Gabriel's.....	7 00	877 43

NEW YORK.

Athens—Trinity.....	5 00	
Bedford—St. Matthew's.....	3 00	
Butternuts—Zion's.....	10 00	
Brooklyn—a friend to Missions $\frac{1}{2}$	1 00	
Cherry Valley—Grace Ch.....	5 00	
Clifton S. I.—Mr. Cox.....	1 00	
Fishkill Landing—St. Ann's.....	31 15	
" " Juv. Miss. Society.....	10 00	
Goshen—St. James', a class in S. S. H. S. H.....	4 00	
" " ".....	5 00	
Hobart—St. Peter's.....	5 00	
Morrisania—St. Ann's.....	10 00	
Newburgh—St. George's S. S.....	4 61	
Newtown—St. James'.....	11 63	
Potsdam—Trinity.....	16 00	
Po'keepsie—St. Paul's, advent col.....	11 00	
Saratoga Springs—Bethesda Ch.....	7 00	
Somers—St. Luke's.....	2 13	
Ulster—Trinity.....	9 00	
Waddington—St. Paul's.....	4 29	
Whiteplains—Grace Ch.....	15 00	
Williamsburgh—St. Mark's.....	15 50	
New York—Ch. of the Ascension $\frac{1}{2}$	267 37	

specialy appropriated for
Bp. McIlvaine's diocese \$50. Bp. Chase's diocese \$40. Bp. Hawk's diocese \$3. Domestic \$66

Church of the Holy Communion, collection on the Festival of the Epiphany....	175 00	
" " for Alabama.....	25 00	
" " for Arkansas & Texas.....	25 00	
" " for Wis. Ind. & Iowa.....	100 00	
Christ Ch.....	29 56	
Emmanuel Ch. S. S.....	10 00	
St. Bartholomew's S. S.....	16 33	
" " Christmas coll.....	6 67	
St. John's.....	5 00	
St. Luke's, Christmas off. part.....	5 00	
Soldiers' Mission Church, St. Cornelius for the Mis-		

sion at St. Croix Lake, Wis.....	6 91	
C. L. S.....	500 00	
H. L. per. Mr. D. Poyster..	50 00-1197 29	

WESTERN NEW-YORK.

Rochester—Trinity ½	50 00	
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NEW JERSEY.

Allentown—Christ Ch.....	3 50	
Elizabethtown—St. John's for Wis.	1 00	
Jersey City—St. Matthew's, a class in S. S.....	3 12	
Newark—Trinity ad.H. off'g.....	26 42	
New Brunswick—Christ Ch.....	13 00	
Rahway—St. Paul's, part.....	15 00	62 04

PENNSYLVANIA.

Carlisle—St. John's.....	30 00	
Chester—St. Paul's.....	8 00	
Chester Co.—St. Mary's.....	10 00	
Douningtown—St. James'.....	3 00	
Easton—Trinity.....	8 15	
Erie—St. Paul's.....	21 00	
Frederickville—St. Matthew's.....	37 28	
Holmesburgh—Emanuel Ch. Miss. Soc.....	16 12	

Donations from mem-
bers.....

Lancaster—St. James'.....	50 00	
Lancaster Hook—St. Martin's.....	10 75	
Morgantown—St. Paulus'.....	2 86	
Morlatlin—St. Gabriel's.....	7 00	
Philadelphia—St. Andrew's.....	103 40	
Trinity Ch. a lady, A lady per Mr. Aus- ten.....	3 00	25
Piqua—St. John's, A.....	10 00	
Pittsburgh—Trinity Ch. part.....	53 00	
Radnor—St. David's.....	27 00	
Uniontown—St. Peter's.....	7 00	
West Whiteland—St. Paul's.....	2 00	418 69

DELAWARE.

Leices—St. Peter's.....	3 20	
Middletown—St. Ann's.....	10 00	
Newcastle—Immanuel.....	25 00	
Sussex Co.—Millsborough.....	2 87	
St. George's Chapel.....	2 05	
Wilmington—St. Andrew's.....	25 00	
Trinity Ch.....	23 03	91 15

MARYLAND.

Anne Arundel Co—All Hallows par. St. James' for Bp. Chase.....	10 00	
Baltimore—St. Peter's.....	170 00	
Baltimore Co—St. John's.....	12 00	
St. James'.....	19 75	
Charles Co—Mrs. E. Chapman.....	10 00	
Howard District—St. John's.....	10 32	
Kent Co—Shrewsbury par.....	5 00	
Laurel—St. Philip's for the West.....	3 00	
Prince George's Co—St. Mat- thew's and Zion par ..	31 00	
Princess Anne—Somerset, All Saints	10 00	
St. Mary's Co.—King and Queens par.....	5 00	
Somerset and Worcester Co.— Coventry par.....	10 00	
Talbot Co—St. Michael's, for Bp. Kemper.....	36 42	
Washington D. C.—Ch. of the As- cen-sion.....	26 00	
Rev. R.W. Goldsborough ½	5 00	373 49

VIRGINIA.

Wheeling—St. Matthew's ½	27 00	
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NORTH CAROLINA.

Chapel Hill—Ch. of the Atonement.....	17 50	
Scotland Neck—Trinity Ch.....	30 00	
Tarboro—Calvary Ch.....	20 00	67 50

SOUTH CAROLINA.

Aiken—St. Thaddeus, Advent coll.	17 00	
Abbeville—Trinity coll.....	3 43	

Charleston—St. Philip's.....	41 00	
Advent coll. Bp. Kemp- er \$13, Bp. Freeman \$14.....	27 00	
St. Stephen's Chapel coll. Oct. and Nov. Lec.	7 44	
St. Paul's.....	26 17	
" Advent coll.....	59 72	
St. Michael's coll.....	54 57	
Claremont—Ch. at.....	30 00	
Columbia—Trinity, Advent coll.....	38 00	
Greenville—Christ Ch. Adv. coll.....	2 00	
St. Matthew's par., Advent coll.....	3 50	
Waccamaw—All Saints, for Miss. in the West.....	30 00	
Winyaw—Prince George's, Advent coll.....	15 00	354 83

GEORGIA.

Columbus—Trinity.....	50 00	
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FLORIDA.

Tallahassee—John Beard.....	2 00	
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ALABAMA.

Tuscaloosa—Christ Ch.....	30 60	
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MISSISSIPPI.

Claiborne Co.—Ch. of the Epi- phany.....	10 00	
Jackson—St. Andrew's.....	13 77	23 77

LOUISIANA.

Natchitoches—Trinity.....	25 00	
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KENTUCKY.

Danville—Trinity.....	18 00	
Frankfort—Ch. of the Ascension,	39 00	43 00

OHIO.

Cincinnati—St. Paul's S. S. ½	14 25	
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INDIANA.

Madison—Christ Ch. Mrs. Leon- ard.....	5 00	
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ILLINOIS.

Collinsville.....	2 50	
Lancaster—M. S. Marsh, Esq.....	5 00	7 50

MICHIGAN.

Detroit—St. Paul's.....	100 00	
" S. S.....	25 00	
Niles.....	5 00	
Ypsilanti—St. Luke's.....	11 15	141 15

WISCONSIN.

Racine—St. Mark's.....	10 00	
Waukesha—St. Matthew's.....	2 26	12 26

MISSOURI.

Jefferson City—Grace Ch.....	6 00	
St. Louis—St. Paul's.....	17 50	23 50

IOWA.

Dubuque.....	5 50	
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ARKANSAS.

Little Rock—Christ Ch.....	20 00	
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TEXAS.

From Mrs. Henderson, for Texas,	20 00	
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MISCELLANEOUS

Contributions for Dom. Missions.	5 00	
" ".....	2 50	
I. for Western Missionaries.....	20 00	
A mite for Dom. Miss.....	1 00	
Two ladies, ".....	12 50	
Children's box.....	3 00	
Interest on Kentucky bonds.....	300 00	
J. P. M., for Dom. Miss.....	2 50	
A. E. V., ".....	25 00	
A churchman ½	1 00	372 50

Total,.....\$4,903 59

(Total since June 15, 1847, \$17,845 03.)

FOREIGN.

MISSIONARY CORRESPONDENCE.

China.

FROM THE REV. P. D. SPALDING.

MONDAY, JUNE 28th, 1847.

Ship Ashburton, at sea, lat. 10° S. long. 105° E.

REV. AND DEAR BROTHER :—

While I am now writing, we are about 225 miles from Java head. It is expected that we shall stop at Angier (on the Island of Java) for the purpose of taking in water and supplies for the ship's use on the remainder of our passage. An opportunity will thus be afforded of leaving letters, which will be taken up by the first ship coming down the China sea bound to America. This will enable you to hear of my progress thus far, sooner than you would, if I delayed writing until I reached Hong Kong.

This day terminates the 109th since we sailed from Boston, which was on the morning of the eleventh of March. The weather for 12 or 14 days was exceedingly rough and cold. Indeed, for the greater portion of the time, it might be called a gale, as we sailed under single and double reefed top-sails. We were, however, running directly before the wind, and were thus being wafted speedily on our voyage. On the morning of the third day out, I was entirely free from any sensations of sea-sickness, and of which, I have not had a return for a single moment. With one exception, I suffered less than any of my fellow passengers. On the 26th day out, we crossed the equator. The favorable winds that bore us thus far on our way, continued with us until we reached lat. 26° South. Here we met with adverse winds, which, with calms, retarded our progress for more than 60 days. The cold and wet weather in the vicinity of the Cape of Good Hope brought on a slight attack of the fever and ague. But through the kindness of Mr. Andrews, the owner of the ship, and who is one of our company, prescribing to the relief of my bodily afflictions, and God's blessing attending, I fully recovered in ten days. When in the latitude of the Island of St. Paul's, we took a strong wind, which favored us for eleven days. This Island lies in lat. 48° S. By this wind, which was westerly, we ran until within 600 miles of Java head, when it left us, and for seven days we have had baffling winds and calms. The weather has been clear and delightful for the past week, which is so marked a contrast with most of the time we have been out, that the slow progress is quite sufferable. Although we have had a much longer passage than is usual up to this point, I must say, that to me it has proved less monotonous than I anticipated before we sailed. In regard to the accommodations on board of our ship, I have been comfortably situated, and every attention paid to my wants, which I could desire or expect. You are aware that several of my companions in travel are

Missionaries of the Baptist Society. With them, as well as every other soul on board, my intercourse has been that of uninterrupted peace and harmony. I do not speak of this, with the design of taking to myself any credit ; but the rather, to express my thankfulness that we have been enabled to maintain such an intercourse as becometh those who profess to be following and obeying the same Lord and Master. When the weather has been such as to permit, we have had divine service on the deck at least once, and several times twice, each Lord's day. Our method has been to officiate, in alphabetical order. Whenever my turn has occurred, I have been enabled to use the full church service. I supplied every soul on board the ship with a copy of the Book of Common Prayer. These, with several hundred pages of useful tracts, were generously supplied to me by our "General Prayer Book and Tract Society." I have also circulated several copies of the Holy Scriptures to such as had none ; and to every seaman, from the captain to the cook, I furnished with a copy of the "Sailors' Manual." These were furnished to me by a pious and devoted young layman of Emmanuel Church in Brooklyn, Long Island. I trust, that the seed which has thus been sown in prayer, as well as the public services held on board this ship, may prove a rich blessing to those who stand in so much need of them. Every Lord's day evening, Thursday evening, and the first Monday evening of each month, have been devoted to the services of reading God's holy word, and prayer and praise. These services are held in the cabin, between decks, and have been punctually observed whenever circumstances would admit. We have also maintained family worship every evening in the cabin between decks, in which all the passengers and officers of the ship have been invited to attend. In these services, as in those on the Lord's day, each has taken his turn, and conducted the services as he deemed most appropriate and in accordance with his own custom. In my own private religious duties, I have been less interrupted than I supposed I should have been, for which privileges I feel deeply thankful to God. I feel assured, that it is owing to this, in a very great measure, and perhaps entirely, that I have been enabled to spend the monotonous period of four months on the mighty deep, without once having seen even a glimpse of land, either in the shape of an island or continent, since the day we sailed.

I have, through the kindness of the Rev. Mr. Shuck, been enabled to give some attention to the acquisition of the Chinese language. Owing to much bad weather, we have been prevented from giving that attention to it that we should otherwise have done. I have, in the foregoing sentence, used the plural number, because I am one of the class, which is composed of two of the Baptist Missionaries and myself—Mr. Shuck being our teacher. We hope to be able for the future to pursue our daily recitations until we land at Hong Kong. The little experience I have thus gained of this language, almost always represented to be so difficult, has not discouraged me from persevering in the field of duty that lies before me. I would not be understood as pronouncing that the language is not difficult to acquire, because I am not prepared to pass an opinion ; but I can say, that as far as I have gone, I have no reason to falter. I trust that God will grant me those graces, (patience and perseverance) needful to overcome every obstacle in my path. I look forward anxiously to the time when I shall be fairly on the ground, with my Bishop and brethren at Shanghai, and then, I presume, I shall look forward again and long for the day to come, when I shall be able to unloose my tongue, and tell to at least a few of the perishing in soul, of that land of Heathendom, the wonderful works of God, that "He is in Christ, reconciling the world unto himself." I can but indulge the hope,

that at least two more ordained Missionaries are already on their way to China, to do their part in fulfilling the solemn command of our Blessed Redeemer, "Go ye into all the world and preach the Gospel to every creature, &c. I do hope that such is the case, and that the desired pious layman to take charge of the school has been found. How shall it be found true, that laborers are not to be obtained, when the provision has been already made by the Church, that in temporals they shall fare better than "He, who though he was rich, for our sakes became poor, that we through his poverty might be made rich." It seems to me, that if I had two souls and two bodies, which I was at liberty to spend as I deemed most to the honor of God, I would devote them both to the work of preaching the Gospel to the Chinese. It is hard to find any justifiable reason, (when we look at the subject in a sober manner,) why the Church should not have been permitted to have accomplished her wish, when she returned her Bishop to the land of China, to have sent with him a band of at least ten Presbyters. It was the circumstances and intelligence laid before the Church at this juncture of the Mission, that first led me to a prayerful consideration of the question, which a devoted friend to the cause of Missions, in a sermon before the Board, a few years since, truly said, should be the one that ought to engage the attention of the Christian Minister, "Why should I not become a Missionary?" May the day soon dawn upon the American Episcopal Church, when the name so becomingly assumed of a "Missionary Church," shall not rest in the letter, but be fully exemplified in active deeds of benevolence, towards those who have never heard the glad tidings of the Saviour's love to man. The "Missionary Spirit and the Missionary heart" should send out its vitality to every fibre and ramification of the Church—from the Bishop to the Deacon—from the eldest and well tutored saint to the youngest child that can understand the heavenly covenant, "wherein" it is "made a member of Christ, the child of God, and an inheritor of the kingdom of heaven."

So, diffused and constraining to obedience, the sanctified offerings of prayer, of silver and gold, will be given to God, in the cheerful spirit of systematic duty, demanded of all whom God has thus blessed in his providence and grace. Then shall God's people become, in their individual relations and in their collective capacity, as a Church, like unto "a city set on a hill which cannot be hid." I have some reason to think that I am not mistaken, when I say that such have been the motives by which I have been influenced—first in seeking the Ministry of Christ's Church in my native land, and which now, by the leadings of Divine Providence, are directing my steps in a separation from all that I hold dear on earth. But He whom I claim as my Master, and whom I delight to honor, has said, "He that loveth father or mother more than me is not worthy of me." Father, mother, brothers and sisters have been forsaken, and many nameless ties have been broken, and yet all that I can say is, that I have, in so doing, only done that which it was my duty to do, and I can only count myself an unprofitable servant towards my Lord still. I have thus far, upon the closest scrutiny into my motives, been unable to find anything which would lead me to think that I am not now in the path of duty which a higher hand has marked out for me to follow in. To this same God I look up in confidence and humble prayer for that aid and assistance, which will enable me to realize the precious promise, "as your day so shall your strength be." Thus "in my weakness shall I be made strong." My Christian remembrances to all the members of your Committee, and may the Church day by day make them more and more the in-

struments of setting forward the incomparable glory of the kingdom of Christ.

I remain affectionately,

Your brother in the Gospel of Christ,

PHINEAS D. SPALDING.

P. S. *July 5th*, Monday morning, 6 o'clock, at Angier. Lovely morning,—and I have been almost carried away with the charming moonlight view we have had coming up the Straits of Sunda. We stop at Angier half a day.

FROM THE REV. P. D. SPALDING.

Victoria, Hong Kong, Aug. 6, 1847.

REV. AND DEAR BROTHER,

I wrote you a long letter from Angier, which place we left on the 6th of July, and arrived at Hong Kong on Sunday evening, the 25th of July, after a passage of nineteen days. We had a fine run, with light winds up the China seas. I have to-day partially engaged a passage up to Shanghai in the English brig "*Champion*," for \$30, to sail next week in all probability. This is the first opportunity that has presented since I arrived. I was kindly welcomed here by our friend Mr. Stanton, who had been apprised of my coming from Shanghai. I also found letters here awaiting my arrival from the good Bishop and Mr. Syle, tendering me a hearty welcome, as Mr. Syle says, to these "*Twilight Shores*."

I was sadly disappointed to learn, on my arrival here, that Mr. Graham had been compelled to leave on account of his health. But sickness and deaths are the dispensations of God's hand, and we cannot, as Missionaries, expect to be freed from them. I hope he has reached America: for there seemed to be some fears that he could not live through the passage. I can but hope that some others are on the way to make up for this loss, so that the Bishop may be able to say at the end of this year, that *His* Missionary force has increased.

I have not been up to Canton, and if I succeed in securing a passage as before mentioned, I shall not go. I have been kept here in anticipation of securing a passage in the "*Montauk*," which was expected from day to day; and by this means I have not been able to improve the leisure I have had in visiting Canton. The "*Montauk*" was filled with passengers, and there was no chance for me. I have been very fortunate in meeting with this opportunity of the "*Champion*," otherwise I should have had to pay at least an hundred dollars for a passage to Shanghai. Mr. Stanton has kept me hard at work. I have preached for him and the military chaplain, in all, five times—two weekly sermons and three sermons on last Lord's day. I am engaged to preach three times on Sunday next. My first impressions of China are of the most favorable kind; and yet I am told that Hong Kong is the worst specimen, both as regards the character of the native inhabitants and the face of the country. I have seen four German Lutheran missionaries here, who have been about four months in China; they have adopted the Mandarin dress and go about among the Chinese in the villages, and thus far have been kindly received, and have found no obstacle in the way of their preaching, (of course by interpreters) to large concourses of people who soon come together in every village. I mistook them, the first time I saw them, to be Chinese. I met them at Mr. Gutzlaff's last evening, and they seem to be very intelligent men. The matter of their assuming the Chinese costume,

is a favorable idea of Mr. Gutzlaff's. They are under his direction, if I mistake not. On the whole I feel quite encouraged in the work before me. My health was never better than at present. I do not feel the heat of this latitude at all oppressive, though the thermometer has been for the last ten days from 90° to 95° in the shade. I believe it is somewhat warmer at Shanghai than here for a few days. The people tell frightful stories here about the cold; but they can hardly make one uneasy on this point, who has lived in 46° North lat. in the Western Hemisphere. I had on the whole a much more agreeable passage than I anticipated. We were just 136 days. I hope others are on their way to engage in the great work of preaching the Gospel to this great people. With sincere prayers for your success in your present work,

I remain your affectionate friend and brother,
PHINEAS D. SPALDING.

Excuse the haste in which this disconnected letter has been written. I just heard of a ship leaving Macao to-morrow for America, and have but two hours to write and send it to the boat, to go to Macao, so as to be there by morning. I shall write from Shanghai immediately on my arrival.

FROM THE REV. P. D. SPALDING.

Shanghai, August 31, 1847.

MY DEAR BROTHER:—I write, in compliance with your request, to inform you of my arrival at Shanghai, and to speak of some other matters connected therewith, which may possibly be of some little interest to you. I forwarded a letter to you from Angier, (Island of Java), dated July 5th, and also from Victoria, Hong Kong, of August 6th, containing some incidents of my passage to China up to that date. Those letters were sent by ship, and I trust will have been received before this reaches you.

I was detained at Hong Kong until the 16th of August, just three weeks after my arrival, when the "Champion," in which I had secured a passage, sailed for this place. I arrived at Shanghai on the morning of the 28th, after a passage of twelve days, and all very pleasant. Thus I have arrived at the place of my destination (and, by the blessing of God, my field of future labor) after the lapse of five months and seventeen days from the day that I embarked from Boston. In that time I have enjoyed almost uninterrupted health, and have been continually favored with the blessing of God's providence and grace. This protection and guidance through dangers seen and unseen, demand the homage of a grateful heart. His mercies have been renewed unto me every morning. I have been warmly welcomed by the Bishop and the other members of the Mission. I found them all in the enjoyment of their accustomed measure of health, with the exception of the Bishop, who yet suffers not a little from a threat of paralysis, by which he was attacked early this year. I trust, by God's blessing, from the means used for his recovery, in due time he may be restored to his wonted health.

I have been in the city only four days, and of course can have nothing of interest to add to what has been already written descriptive of the place. I may remark, however, that the little I have seen by personal observation, only confirms what I had before seen in print concerning the moral degradation of this vast people, destitute of the light and power of the Gospel of Jesus Christ. My heart was pained the first Lord's day I spent on shore in China, at the absence of that quiet of a Christian Sabbath in a Christian land; but it has been really sickened when I have visited some of the Hea-

then temples in this city, and have seen the victims of an idolatrous worship and debasing superstition performing their incantations for the cure of diseases. In one temple, called the Great Golden Temple, which I visited yesterday with Mr. Syle, a man who pretended to be dealing out effectual prescriptions for the cure of the diseases of those who came to pay their devotions at the shrines on which he attended, asked Mr. S. what would cure him of a simple malady under which he was then suffering. Mr. S. directed him to Dr. Lockhart, the Medical Missionary of the London Missionary Society, to whom, if he applied, he could be relieved. In this may be seen the great importance of a man of medical science connected with the Mission—one who, while he shall be able to heal the disease of the body, may also have the ability, by the grace of God, of pouring in the balm of consolation, and thus be an instrument in the hand of God of healing the wounded soul, dead in trespasses and sins. We saw several in the ward-rooms of the Hospital of the London Missionary Society, who were thus having their wounds bound up by the disciples of Him, who has commanded us in the parable of the "Good Samaritan," (Luke 10, 37,) "Go and do thou likewise." The large reception-room of this hospital is filled every day with those who come to have their bodily wants ministered unto; and thus the Missionary of the Cross has access to thousands whom he could not, perhaps, otherwise reach, and is enabled to tell them of that Great Physician, who breaketh not the bruised reed, or sendeth none empty away.

The Mission School now numbers thirty-six boys. These, it will be remembered, are given up to the Bishop for ten years by their parents, to be educated both in English and Chinese. They are supported entirely by the Mission, and are under the government of the school. I had an opportunity, last evening, of conversing with a few of the elder boys belonging to the Mission, and though they have been connected with the school less than two years, they conversed quite freely on the points connected with their studies. They read the Bible quite well. I questioned one of them on the 5th of St. Matthew's Gospel, which he told me he had gone beyond, and seemed to understand what he had been reading about. He also handed me a composition, in the form of a letter, which he had written to his teacher, which did him much credit, both as to sentiment, spelling, and penmanship. I might mention other personal incidents, but the limits of this letter forbid. The Bishop makes it a point to visit the school every morning, and speak to the children. This is done either by himself or Mr. Syle, just as circumstances demand. The school is opened every morning by prayer, in Chinese, conducted by the Bishop or Mr. Syle. The evening prayers are in English. Mr. Syle has three classes in different stages of advancement, the pupils of which he is instructing in music. Some of the elder scholars read music quite freely, and sing remarkably well. They sing at morning and evening prayers, and at the chapel service on Sunday. I attended the chapel services in Chinese on last Sunday morning, when Mr. Syle conducted the service and preached. The average congregations are from fifty to sixty, not including the children of the school, all of whom attend, of course, in accordance with the rules of the school. Though the whole service and the preaching was, of course, unintelligible to me, yet it was a matter of satisfaction and devout thankfulness to know, that our brother, after a period of less than two years, had succeeded so far in the acquisition of the language as to be able, by the blessing of God, to lead the devotions of his congregation in the same "tongue wherein they were born," and to tell them the "glad tidings" of the Gospel in their own language. In all that I have seen, (and the encouragement increases every day), I feel happy in looking forward to the day when I may humbly hope

to speak of the same "unsearchable riches" in Christ to this people. On Sunday afternoon, in company with Mr. Syle, I attended Mr. McClatchie's place of worship, and the room was well filled; and Mr. McClatchie read the 19th of St. John's Gospel, (the most of the congregation having the same in their hands, in their own language,) and preached from the same portion of Scripture. Mr. McClatchie is of the "Church Missionary Society" of the Church of England. There will be an acquisition to this Mission in the course of a few months, as two Clergymen and a Medical Missionary will sail in November, from England, for this purpose.

It is often the case, that those living at a distance, and who have never had an opportunity of personal observation, form erroneous opinions in regard to the actual condition of Heathen nations. They see productions and many specimens of art, brought from the land of China, for example, and they at once come to the conclusion, that it is almost impossible for them to be in so degraded a state as actual observation proves them to be. It is when you see them in their domestic and social relations that you are prepared in some measure to estimate the blighting effects which the absence of the principles of Christ naturally produces. I could speak of many revolting practices and habits, which I have seen with my own eyes, and which no one can avoid seeing, who goes into a Chinese street, to which I know that the wild and untutored savage that roams the western forest is a stranger.

In principle we cannot say that one Heathen nation has a greater claim upon the sympathy and free-will offerings of the faithful in Christ than another—for the field of Missionary duty is "all the world." But the leading hand of Divine Providence may guide individual benefactions, personal services, and Church agencies, in bringing their good desires into action. In this view, it is proper for any "ambassador for Christ" to bespeak a word for the field or portion of his Master's vineyard to which he is devoting his energies. In this way the Missionaries to Africa, Turkey in Asia, Greece, China, or the Domestic Missions, may each advocate their claims for their respective fields, and tell all they know, and do all the good they can in raising friends and help to advance them in doing their Master's work. This is the view we would have individual Christians to take of the matter, in giving of that earthly substance of which God has made them the stewards, and only stewards. This view should laborers take, in deciding what shall be the field in which they will spend and be spent in bringing souls to Christ.

If I am a Christian and love the cause of Christ, shall I not ask, Is this a duty? This question ought never to arise in the mind of one who has devoted himself to Christ, and acknowledges Him as his Lord and Master. The question may arise, How can I do the most with the talent which has been entrusted to me, be it great or small? If these duties were more prayerfully considered, and looked upon as God's work, man being only the instrument, we should have less difference of opinion and a great deal more done in each separate field, now occupied by the Church, than has been and is now being done. May God put it into the hearts of those who belong to our branch of His Church, to strive to "be all of one mind, having compassion one of another, love as brethren." Then, as a consequence, we shall have more compassion for those who have no such pure precepts to guide them, or who know nothing of Him who brought such light into our world. Perhaps God may bless these thoughts to the furtherance of His Kingdom in some little way which the author shall never know. If they should be the means of bringing one single mite into the treasury of the Lord—of calling forth more prayerfulness in one soul—or lead one indivi-

dual to reflect upon the obligation of devoting himself to the work of disseminating the Gospel of Christ, then it will be known whose blessing has attended them, and to Him let the glory be ascribed. May God put it into the hearts of one and all, ministers and people, "to do good unto all men," as they shall have opportunity. It is by so doing that we are justified, and, upon these evidences alone, in calling ourselves the children of God,—the faithful disciples of Him who went about doing good. Let it be remembered, then, brethren in Christian lands, that God has a work to be done in bringing the millions of this vast empire of China to the knowledge of Christ. In this work we have something to do, as those who profess to love His name and cause. We cannot stand on neutral ground. It is either for or against. "He that gathereth not with me, scattereth abroad."

Truly and affectionately,

Your brother in Christ,

PHINEAS D. SPALDING.

Constantinople.

FROM BISHOP SOUTHGATE.

San Stephano—Constantinople, October 23, 1847.

REV. AND DEAR SIR:—

TWO of your inquiries, as I now observe, have reference to matters not treated of in my recent letter to the seceders. I will, therefore, allude to them more fully here. You inquire about certain testimonials signed by individuals, declaring that the Armenian Patriarch required them to subscribe to a certain "idoltrous confession,"—the same that has been published. You ask, what I know about the matter, and whether I know the persons who signed these testimonials. I reply, that I do not. None of them are the names of persons who were the founders of the new sect, as you may see by comparing them with the subscriptions to papers emanating from the sect; for example, the signatures to the letter to our Church to which mine was a reply. They are none of them persons known here as having any thing to do with the formation of the sect; who they are I do not know. Some of them, I judge by the names, are females; some sign a Christian name without any surname. Of the thirteen signing from Constantinople, (and I speak of no others,) eleven testify that they were called upon to sign the "new creed," ("idoltrous confession,") or another paper, but they do not say which; another declares that it was the other paper which the *Patriarch* required him to sign, and afterwards *his own Priest* required him to sign the "idoltrous confession," which he did. The thirteenth one alone testifies that the *Patriarch* required him to sign the "*idoltrous confession*." Of all these, one only testifies to the point in hand; and he, I believe, was mistaken, either because he is ignorant of his own language, (a very common thing,) or because he took the paper presented to him by the *Patriarch* as the "idoltrous confession," without examining it. It is not at all probable that he would sit down in the *Patriarch's* presence and peruse it.

On the whole, I attach no importance whatever to these testimonials, against the mass of evidence which I have presented to the contrary; and I dismiss them as hardly worthy of the attention which I have bestowed upon them.

As to the second inquiry—the doctrines of the Armenian Church—you

will allow me, on the present subject, to decline an answer to it. *The question, whether the Armenian Church has corruptions, is not the question involved in the present discussion.* It is, whether the Armenian Church has imposed any new Creed on its members—and secondly, whether it has persecuted. The question whether it has corruptions, is one not in discussion. The seceders profess their willingness to have remained in the Church, if they had not been required to sign a new creed. Corrupt or uncorrupt, they did not leave the Armenian Church on that account. They were, they say, willing to stay in it. Now, the attempt is made to change the whole line of the discussion, and represent that the Armenian Church is so corrupt that a man is justified in leaving it on that account. On this point I have nothing to say. I shall not, by speaking upon it, abandon the ground which I have taken, which is this, that men who could remain in the Armenian Church two years ago, can remain now, so far as any new requisition upon them is concerned; and secondly, that the Armenian Church has not persecuted. On these two points my opinions remain what they were from the beginning.

As to the faith of the Armenian Church, its real doctrines and practices, I shall be ready to give my opinion when the subject comes up in a legitimate manner.

My news from the interior possesses considerable interest. A Bishop with whom I have long been intimate, and with whom, at a former period of my Mission, I resided some months, writes me that he has fully embraced the reformed views which have been the subject of our frequent discussion, and that now his great desire is to train his flock in them. A Presbyterian connected with this Mission, and now in the same place, writes that he attends frequently on the Bishop's preaching, and sees him often in private conversation, and that he is struck with the purity and faithfulness of his doctrine. What is still better, is that his people seem to be all of one mind in preferring his present views, and have lately represented to their Patriarch, when a change of Diocesan was in contemplation, that they did not wish for one who did not preach the pure word of God. The Patriarch is, if not of the same mind, too far advanced in his knowledge of these things to oppose such a desire on the part of the people, and I believe I may say that his convictions are too nearly the same to allow of his doing so. He is one with whom I am on terms of intimate friendship, and I have urged him to leave the present arrangements of the Diocese undisturbed. A priest from his parts has lately been with me, and is now leaving with this message, which, being of an informal character, I have not thought best to commit to writing.

Here things go on as usual, with a regular but decided progress. The Prayer Book is not yet abroad, but I hope will be so within a few days. I have heard but one opinion about it since I last wrote you, which is contained in a note from a faithful Armenian brother, who writes that his wife, to whom he had given a copy, was exceedingly delighted with it, and that it is hardly out of her hands by day or night; and, he adds, 'she prays for you as being the cause of such a book being put forth.'

I have lately given something towards the support of a Syrian School, conducted by a Syrian priest of my acquaintance, who is well qualified for the task of elementary instruction in his own language and Arabic, with the condition that I may hereafter have the choice part of the scholars for further training under my direction.

I have also promised aid for Schools to the Bishop before-mentioned, from whom I have had a letter on the subject, signed by himself and more than twenty of the principal Priests, Deacons and Laymen of his Diocese.

I have instructed the Presbyter connected with our Mission to hold himself in readiness for the work, and to take charge of any Schools that may be entrusted to him.

I see little benefit in detailing to you the applications which I have had for aid in various ways, and to which it was wholly out of my power to listen. The new version of the Psalms is now in good progress. The Treatise on the Church is nearly through the press, and I shall follow it, God willing, with another book hardly less important.

Since my last, a number of copies of the Prayer Book and Scriptures in different languages, chiefly the former, have gone into the interior, all of them, with one exception, to clergymen of my acquaintance, and the Prayer Books especially accompanied with letters, they being of the new Armenian edition. I have also undertaken the publication of a treatise against Popery, provided upon examination it proves suitable for the purpose. It is the work of a much esteemed native clergyman, who has prepared it from a larger MS. never published, the work of an old Bishop of the Eastern Church. It is still in the clergyman's hands, and I have sent for it for examination, he being some hundreds of miles in the interior. Himself bears a part of the expense of publication. It is to be in Arabic, and will be examined by the Priest now with me, one of the two before mentioned as connected with the Mission. Another Priest, also from the Church of Rome, is among the applicants for service in the Mission, since I last wrote you, and I have had the offer of the services of a Bishop standing in the same position, but have not been able as yet to avail myself of either. I have before me, just received, letters from two other Bishops, who have lately forsaken the Church of Rome, both of them setting forth the troubles they have had in effecting their separation. They are both of the Syrian Church, from which they formerly seceded to Rome. The letters are addressed to an eminent Syrian, by whom they are forwarded to me, with the hope that something may be done here to arrest such evil proceedings. The cause of proselytism from these Eastern Churches seems to be an unfortunate business for whoever undertakes it. On one side they go to Rome, and on the other to Protestant sectarianism; and they seem to return as easily as they go. I have heard, within the last few weeks, of thirty of the latter class returning to the Armenian Church, and I have just mentioned some of the important instances of return in the former. Recently a decree from the Armenian Patriarch has been read in the Churches, restoring 25 seceders to the unity of the Church; and the causes which some of them assign for their return, show that they must have been quite ignorant of what they were seceding to when they left the Church. One of them had desired, that his child might be baptised; but the leaders of the sect informed him that the covenant was only "for believers and their children," and that as he was not yet admitted to Communion, his child was not entitled to the privileges of the covenant. He returned, therefore, to the Armenian Church, that he might save his child from what seemed to him a state of heathenism. Another, who had been enticed by the favorite dogma of the sect,—“The gospel and nothing but the Gospel,”—found that the sect was hardly formed before they proceeded, under direction, to frame laws and canons. Thinking this to be a very serious addition to the Gospel, and quite inconsistent with the liberty which had been promised him, he returned to the Church, remarking that, if he was to live under rule other than he himself found in the Gospel, he might as well remain where he was before.

These and such like are the reasons offered by the returned seceders for

their restoration to the Church; and they show in what utter ignorance they left it. They show how *useless* is the work of proselytism; to say nothing of more serious considerations.

Yours, faithfully,

HORATIO SOUTHGATE.

Africa.

We continue, from the October number, the publication of the journal of the Medical Missionary at Fishtown, Cape Palmas, Western Africa, who has also under his care the schools formerly in the charge of the Rev. T. S. Savage:

Journal of George A. Perkins, M. D., Western Africa, continued.

RETURN TO FISHTOWN BY SEA.

Saturday, Dec. 12, 1846.

Saturday, Dec. 12—Started to return to Fishtown by sea, about 9 o'clock A. M., leaving the sick more comfortable. We had a fresh, though not fair wind, and a strong current against us. After stretching far out to sea, to enable us to stand up the coast, we had the mortification of finding ourselves, after sailing for three hours, to have made but two miles. We then took in our sail, and got as near the shore as possible to be out of the current; but the wind had raised so high at sea, that it seemed impossible for the oars to propel the boat against it. After a hard day's work, we found ourselves not more than twelve miles, (about one-half of our journey homeward,) at 6 o'clock—the sun had just sunk below the horizon as we passed Cape Palmas. It soon grew dark, and as the wind had changed and become more favorable, we again hoisted our sail. We had proceeded about two miles from Cape Palmas, when the muttering of thunder from a distant cloud over the land, warned us of the approach of a tornado. It was soon upon us, but the wind did not blow as hard as usual; the lightning was very vivid, and the rain descended in torrents. After the first furious gust was over, the wind gradually ceased, and at length it became a dead calm, though the lightning and rain had not ceased in the least, and the darkness so great that we could only see our way by the lightning, as it afforded us a sight of some point of land. The poor boatmen were compelled to take their oars again. This they did cheerfully, though they had been the whole day without food. After passing three hours in darkness and rain, we were obliged to pass Rocktown reef, a very dangerous spot, with only the phosphorescent light of the sea, as its waves rolled over the rocks, to guide us. We passed the reef in safety, and proceeded, almost by instinct, as it seemed to me, to the Fishtown point, and here we had to encounter the most dangerous and trying part of our voyage. From the point of land where the town stands, is a reef of rocks, extending more than a mile seaward. This reef must be passed before we could gain the bay inside. To do this, requires no little knowledge of the spot and skill. (Dr. Savage came near losing his life here about a year and half ago, by being upset as he was passing by day-light.) I had enjoyed the protecting care of our Heavenly Father thus far, and committing myself to his keeping, we attempted to pull through the reef. The strong wind during the day had raised a heavy swell, and we seemed for a while to be in the midst of a sea of fire, foaming and dashing against the rocks on each side of the boat. Even the boatmen, who had passed the place hundreds of times, seemed much

afraid. The man at the helm, however, appeared in no ways frightened. He knew every point of rock by name for miles. After about ten minutes of painful suspense, we came into the smooth water of the bay, and in a few minutes more, were safely to the shore, thankful for deliverance from the great danger.

December 15th.—Embarked again in the boat to visit Cavalla. We had a fair wind and smooth sea, and arrived in safety, four and a half hours after leaving Fishtown. Found Mrs. H. more comfortable and Mrs. Payne no worse. Mrs. P's. disease is of a febrile character, and is the effect of a continued residence in a poisonous atmosphere with a very feeble constitution.

Passing through the largest Cavalla town, I saw a woman sitting up on the ground, crying; near her, a man was engaged in making a fire, between three stones; by his side was a small earthen pot and a bottle of oil. I inquired what the woman was crying for? He answered, that the woman's husband had accused her of adultery, and she had to prove her innocence by plunging her hand in the pot of boiling oil, and taking from the bottom a palm-nut. This test is commonly used in case of theft, lying, or other crimes, not so great in the eyes of the natives as that of witchcraft. Should the accused succeed in taking the nut three times from the oil without being burnt, she is considered as acquitted of the charge laid against her, but if burnt, she is by this convicted, and punished accordingly. The person preparing the oil has it in his power to cause it to burn the individual or not, by adding to the hot oil a watery infusion, which he calls medicine; as this is put into the hot oil, it causes it to fly about at first, and greatly frightens the culprit, but it reduces the temperature of the oil, and when added in sufficient quantity renders it harmless.

ARRIVAL AT FISHTOWN.

December 18th.—Had a delightful sail from Cavalla, and arrived a Fish-town about half past 3 o'clock, P. M. How different from my last voyage home! Surely, if deliverance from imminent danger calls forth from our hearts expressions of thankfulness, how much more ought we to bless our Heavenly Father that he spares us from experiencing those distressing fears and anxieties which often he permits to take possession of us. But the human heart is so constituted that we never feel so keenly thankful for a mercy as we do just after being deprived of it.

Sunday, Dec. 20th.—Our services were uncommonly well attended by the natives from the towns. The season for farming has not yet commenced. We hear the continual sound of the native smith's hammer, who is engaged in making the instrument with which they cut their farms. This is continued every Sunday.

December 23d.—Our annual meeting being held at Cavalla, I went there to attend it, as well as to see my patients, both of which I was truly rejoiced to find doing well.

As I passed through the town on my way to the Mission-House, I heard the mournful wail of women, as they cry for the dead. A few steps brought me to the spot from which the dismal noise proceeded. Looking over a low fence that enclosed a private yard, I saw a man of about 35 years of age, lying upon a mat by the side of a house, bathed in blood; his right hand was wrapped in a piece of dirty flannel and covered his face. I saw by the motion of his chest that he was not dead. I inquired of the bystanders what was the matter with him, hoping I might do something for him. I learned that he had just shot himself with the intention of taking his own

life, a thing almost unheard of among this people. The man died of the wound about an hour after I saw him. The charge entering the side just above the hip bone, had passed through the bodies of several of the vertebrae and come out through the lungs and ribs of the other side. The charge was small, else the external wound would have been much larger and his death instantaneous, as the muzzle of the gun was placed only a few inches from his side.

(To be continued.)

Intelligence.

COLLECTION FOR FOREIGN MISSIONS.—The address of the Committee has been the means of obtaining contributions from many of the smaller parishes, which have not heretofore remembered the wants of the Foreign Treasury in their annual offerings. It is hoped that this may be the beginning of an abiding interest in the Missions of the Church abroad.

Not the least gratifying circumstance connected with this collection has been the kind and encouraging letters which have been received from many quarters. They give evidence of the existence of a Missionary spirit, which can never permit the Church to falter, in her purpose to do her part in the great work of a world's conversion to the faith of Christ.

The offerings of those Churches from whom nothing has yet been received, are looked for with great solicitude.

MISSION CHAPEL AT SHANGHAI.—The contributions for this object of so much importance to the prosperity of the Mission, have been remitted by special bills as fast as received by the Treasurer. There is yet needed a considerable sum to complete the amount.

The remark of Bishop Boone in the last number of the *Spirit of Missions*, concerning the "New Parish Trinity Church," may lead to misapprehension. This has nothing to do with the Mission Chapel. Trinity Church is a building now in progress from grants of members of the Church of England, and intended for British residents, the services of which are to be conducted in the English language, and of which an English Chaplain is to have the charge. The Mission Chapel is for services to the natives in the Chinese language, and to be under the exclusive care of Bishop Boone.

MISSIONS OF THE CHURCH OF ENGLAND.—From the October Quarterly Paper of the Propagation Society, we gather the following items of intelligence.

In the Quarterly Paper for July, the Society had to report the Consecration of three additional Bishops for Australia, and one for the Cape of Good Hope. In the present number the Society has the scarcely less gratifying duty of stating, that the appeal of the newly-appointed Bishops, both for funds and for missionary Clergy, and candidates for ordination, has been most promptly answered by the members of the Church at large.

Though the wants of the new Dioceses have in no sense been fully supplied, enough has been done to show that the Church of England is becoming more than ever awake to the duty of strengthening the hands of its missionary Bishops, and of caring for its distant members. The sum of £15,000 in donations, and of £1,000 in annual subscriptions for five years, has been already contributed—and there are few towns of any importance in England in which a hearty response has not been given to the appeals and representations of the new Bishops. Not a few Clergy, and many candidates for holy orders, have also been found to offer themselves for the work of the ministry in Australia and Southern Africa.

The Bishop of Adelaide sailed from Portsmouth, September 2d. His Lordship is accompanied on his mission by the Venerable Mathew Hale, Archdeacon of Adelaide; the Rev. J. C. Bagshawe, the Rev. T. P. Wilson, the Rev. A. B. Burnett, and three candidates for holy orders.

The Bishop of Newcastle sailed from Gravesend September 18th, accompanied by the Rev. H. O. Irvin, the Rev. R. G. Boodle, the Rev. A. Douglas, and eight candidates for holy orders.

The Rev. W. Bousfield, Fellow of Lincoln College, Oxford, selected by the Bishop of Cape Town as an assistant to the Chaplain in the Island of St. Helena, has sailed for that colony.

Subscriptions and Donations in aid of the St. Helena Church Fund are received at the Office of the Society, 79 Pall Mall.

CONSTANTINOPLE.—Advices to 23d October, 1847, have been received. A letter from Bishop Southgate will be found under the head of Missionary Correspondence.

AFRICAN MISSION.—By the arrival of the brig Hollander, from Western Africa, on the 17th January, interesting intelligence has been received from the African Mission of as late date as 5th November last.

The Rev. Mr. Hening having been seriously ill of the coast fever, was induced by advice of the Mission to seek a temporary respite from labor by a visit to this country. He accordingly came passenger in the Hollander, accompanied by Mrs. Hening.

The voyage has been of the greatest service to his health, and when thoroughly recruited and relieved, (as he trusts by God's blessing he shall be,) of an affection of the eyes, which now deprives him, in great measure, of their use, he proposes to return to his station. He hopes also to take with him some fellow-laborers, to co-operate with our Missionaries now in that important position.

The Missionaries remaining in Africa were all in tolerably good health, in no wise disheartened, and vigorously engaged in their work. Their efforts are now concentrated upon the most important points, and their exertions specially directed to the preparation of the most promising pupils to act hereafter as Missionaries and teachers. In the next number of the Spirit of Missions will be published large extracts from the letters now received.

CHINA.—By the steamer Cambria, and overland mail, a letter has been received from the Rev. P. D. Spalding, affording intelligence from the Mission at Shanghai as late as 10th October.

The following is an extract from this letter :

“The Bishop I think is improving. All the other members of the Mission are well. I am hard at work in this language; contented and happy in the prospect before me. I have rooms in the same house with Mr. Syle. All is doing well. The school is prosperous, but it is a great pity that the usefulness of those now here should be restricted for the want of proper buildings. I hope your letter, expected hourly, will contain something definite about the Church and school-houses. These are both absolutely needed. I wish the Committee could be here one hour, and I am sure they would not hesitate to give what has been asked by the Bishop. Send a good layman as soon as you can, and also a physician. I have by this mail written to a dear young friend of mine, an assistant surgeon in the army—a pious, devoted follower of the Saviour; I hope, if he should apply, that he may be appointed. Even though you should have found one, give us another, as I am every day becoming more and more convinced of the importance of medical missionaries in a land like this, where there is so much of physical suffering.

I do hope and pray that the Church at home will place it within the reach of the Committee to do all they desire for China. It is certainly an IMPORTANT field. I have also written to a young clergyman, with whom I had much intercourse, begging him to ask himself, why he should not become a Missionary to China. I mention these, because God may put it into their hearts to come and be one with us. If they do not, I can do no more than speak to them of the opening God's hand has made, and pray that there may be at least two in the gap.

May God bless you, and continue you long in the important work devolving upon you, and give you abundant grace to do the same to his glory.”

GREECE.—The special contributions for this Mission have fallen off so greatly, that serious curtailment will be necessary, unless its friends come promptly forward to its relief.

Acknowledgments.

FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums from the 15th Dec. 1847, to the 15th Jan. 1848.

MAINE.

<i>Gardiner</i> —S. S. Christ Ch., Africa..	20 00	
<i>Portland</i> —St. Stephen's, Constantinople	50 00	70 00

NEW HAMPSHIRE.

<i>Dreuxville</i> —St. Peter's	1 55	
<i>Hopkinton</i> —A member of the Ch.....	1 00	2 55

MASSACHUSETTS.

<i>Andover</i> —Mrs. B. H. Punciard, am't sub. for education of a child in Africa.....	20 00	
<i>Boston</i> —Christ Ch. S. S. Christmas offering.....	1 00	

Ch. of the Messiah, from Sunday School for ed. of a child, to be named Elizabeth Randall, Africa	20 00	
St. Paul's Ch., \$5: Africa, \$3; China, am't coll. on departure of Rev. Mr. Spalding, \$112..	120 00	
<i>Cambridge</i> —Christ Ch., a member..	12 50	
<i>Greenfield</i> ..St. James' Ch. 1st Sunday after Epiph'y.....	10 00	
<i>Marblehead</i> —St. Michael's Ch.....	2 63	
<i>Nantucket</i> —St. Paul's Ch.....	1 00	
<i>Pittsfield</i> —St. Stephen's Ch. Africa..	50 00	237 13

RHODE ISLAND.

<i>Providence</i> —Grace Ch. Sunday off's	44 47	
St. John's Ch., one of the cong'n	20 00	64 47

CONNECTICUT.

<i>Branford</i> —Trinity \$10; Africa \$5..	15 00	
<i>Bristol</i> —Trinity Ch. Constantinople.	7 00	
<i>Broad Brook</i> —Grace Ch. do.	4 00	

East Haven—Christ Ch.....	2 25	
Fairfield—Trinity.....	13 06	
Guilford—Christ Ch.....	6 00	
Do. Constantinople.....	9 00	
Huntington—St. John's Ch.....	3 00	
Hartford—Christ Ch, \$69 83, and for China \$1 25.....	71 13	
New Haven—St. Paul's Ch.....	500 00	
Do. do. special for Africa.....	16 50	
Ogden Society of Trinity and St. Paul's Churches.....	30 00	
New London—St. James' Ch.....	50 00	
Norwalk—St. Paul's, Constantinople.....	75 00	
Pomfret—Christ Ch., a thank. offer'g.....	5 00	
Saybrook—Grace Ch. &.....	5 00	
Stamford—St. John's, Constantinople.....	25 07	
Stonington—Calvary Ch.....	5 00	
Watertown—Christ Ch.....	20 00	
Do. Constantinople.....	1 00	£38 00

NEW-YORK.

Astoria—St. George's Ch.....	37 08	
Athens—Trinity Ch.....	3 00	
Bedford—St. Matthew's Ch. S. S. for ed'n Matthew Partridge, China.....	25 00	
Brooklyn—Emmanuel Ch. a member, for Constantinople.....	10 00	
A friend to the Missionary mont. contribution.....	1 00	
Butternuts—Zion Ch.....	10 00	
Delhi—St. John's.....	12 00	
Flushing—St. George's.....	37 56	
Fort Hamilton—St. John's \$6; Af- rica 50c.....	6 50	
New-York—S. S. St. Bartholomew's Ch. ed. Sophia Bartholomew, Africa.....	20 00	
Ch. of the Ascension, from the lit. the girls of a Ch. School, for a scholarship in China, 4th pay- ment.....	33 00	
St. Stephen's Ch. \$11 77; do. for Constantinople \$25.....	36 77	
St. Luke's Ch. a Parishioner for Constantinople.....	5 00	
A lady, am't cont. for education of Nicholas Fish, China.....	25 00	
St. Bartholomew's Ch. Miss. S. M. C. De P., annual sub. for ed. China.....	25 00	
Family mite box.....	20 00	
St. Thomas's Ch., a communion off'g 1st Sunday after Epiph'y Africa.....	5 00	
Family mite box.....	2 49	
S. P. M.....	2 50	
A. G. V.....	25 00	
C. L. S., for Africa.....	250 00	
Do. for China.....	250 00	
Poughkeepsie—Christ Ch.....	42 00	
Do. Constantinople.....	13 00	
St. Paul's Ch.....	17 44	
Do. Afr. \$5; Constantino. \$1.....	6 00	
Tompkinsville—St. Paul's.....	7 46	
Walton, Del. co.—Christ Ch.....	5 00	932 80

WESTERN NEW-YORK.

Angelica—St. Paul's Ch.....	10 00	
Utica—Grace Ch., a family for ed. of 2 boys, Africa.....	40 00	
Rochester—Trinity Ch.....	50 00	100 00

NEW JERSEY.

Elizabethtown—St. John's Ch. Greece 12c.; Constantin. \$2; General \$31 12.....	33 24	
Morristown—St. Peter's Ch. \$16 12, and \$5 additional.....	21 12	
New Brunswick—Christ Ch.....	10 00	
Rahway—St. Paul's Ch.....	10 00	74 36

PENNSYLVANIA.

Bellefonte—St. John's Ch.....	7 00	
Do. Constantinople.....	5 00	
Do. S. School, Africa.....	5 00	
Bloomsburg—St. Paul's Ch., China.....	7 00	
Lewiston—St. Mark's.....	20 00	
Philadelphia—Christ Ch. male S. S., ed. of James C. Booth, China.....	20 00	
St. Peter's Ch., a Parishioner, fi- nal payment of am't of sub. to		

Constantinople.....	25 00	
Phanixville—St. Peter's.....	3 06	
Reading—Christ Ch. S. S. for ed. of Richard Umstead Morgan, Af- rica.....	10 00	102 06

MARYLAND.

Cumberland—Emmanuel Parish, for Constantinople.....	27 00	
Frederick—All Saints, China.....	20 00	
Frederick co.—Zion Parish, Africa.....	2 00	
Hillsborough—Rev. R. W. Goldsbo- rough &.....	5 90	
Nanjemoy, Charles co.—Durham Pa- rish, Christmas Coll., Africa.....	30 00	
Prince Anne—Somerset Parish, St. Andrew's Ch.....	10 67	
Washington—Ch. Epiphany, for Con- stantinople.....	23 35	
Christ Ch. S. S. ed. of Wm. Hodge and Francis Ingle, Africa.....	40 00	158 02

VIRGINIA.

Alexandria—S. S. Theological Sem. ed. Wm. Sparrow, Africa.....	10 00	
Fauquier co.—Leeds Par., Africa, \$25; do. China \$35; do. Gene- ral Fund \$10.....	70 00	
Port Royal—A few ladies, Africa.....	5 90	
Portsmouth—Trinity, Constantinople.....	0 50	
Wheeling—St. Matthews.....	27 00	
Norfolk—Christ Ch., China \$125; Af- rica \$125.....	250 00	362 50

NORTH CAROLINA.

Chapel Hill—Ch. of the Atonement.....	17 50	17 50
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SOUTH CAROLINA.

Charleston—St. Philip's Constanti- nople.....	20 00	
St. Stephen's Chap.....	5 45	
White cong., ed. of Daniel Cobia, Africa.....	4 75	
Colored cong. ed. of Thos. Dehon Africa.....	5 20	
S. S. of do., ed. of Paul Trapier, Africa.....	19 60	
Female S. S. Teacher, do., ed. Constantia Dupont, Africa.....	14 50	
Charleston Mont. Miss. Soc. Dec.....	1 13	
Cheraw—St. David's, Africa.....	25 00	
Columbia—Trinity Ch. off'g's. Const. General.....	15 00	29 25
Richland District—Zion Ch. Africa, \$80; China \$80.....	160 00	290 88

GEORGIA.

Savannah—Christ Ch. S. S. ed. of Ed- ward Neufville, China.....	25 00	
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MISSISSIPPI.

Natches—Trinity Ch. Constantinople.....	7 50	
Do. do. China.....	7 50	15 00

OHIO.

Ashtabula—St. Peter's, Constantino- ple.....	17 00	
Chillicothe—St. Paul's, China \$10; Africa \$10; Constantino'e \$10.....	39 00	
Cincinnati—St. Paul's S. S. &.....	14 25	
Cleveland—Trinity, a member, for Constantinople.....	20 00	
Columbus—Trinity.....	70 00	
Milan—St. Luke's.....	15 00	
Newark—Trinity, China.....	11 50	177 75

MISSOURI.

St. Louis—Christ Ch. mon. Miss. soc. from a member, for Constanti- nople \$7 50; China \$2 50; gen'l \$15.....	25 00	25 00
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ILLINOIS.

Lancaster, Cass co.—M. S. March, Esq.....	5 00	
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MICHIGAN.

Grand Rapids—St. Mark's Ch.....	10 00	10 00
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MISCELLANEOUS.

A Churchman, for Afr. and China.....	2 90	2 00
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LEGACY.

Rev. U. M. Wheeler, of Chesterfield District. So. Car., per C. C. Peck, Administrator.....	56 00	56 00
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Total.....\$3,541 02

(Total since 15th June, 1847,....\$12,958 04





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